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considerable difference in the appearance of the people in different districts. At Calne, gray eyes and dark hair are prevalent; about Wilton, the people are fair, and have the Teutonic form of head; at Southampton, the type is fairer than among the majority of the people of Wiltshire, and on approaching the focus of the Saxon invasion, Teutonic resemblances become stronger. Mr. Blake had asked whether the differences he had observed had any relation to the differences that might have existed between the Belgæ and the Dobuni. He was not prepared to say he had found such differences. Both north and south of the Belgic frontier there was a mingling of dark and fair. Mr. Rowland Williams had said of the people of S.W. Wiltshire, that neither Saxons nor Celts, but pre-Celtic he thought them; and if there were any relics of the Belgæ, they would be found there. With respect to the characteristics of the people of Milford Haven, he had seen few of them: the Teutonic type did occur there, and the natives all testified to the distinction of race: but judging from the family names he did not think the prior Welsh population had been completely expelled. As to the prevalence of diseases among people of distinct complexions, he had paid some attention to that subject, but he considered it was one that belonged rather to medical science than to anthropology. In an article in the *British Medical Journal*, two years ago, he had expressed the opinion that consumption is not more prevalent among fair-haired persons than among those with black hair. Those who were least liable to that disease he thought were persons whose hair is of an intermediate colour. Cancer generally attacks persons with black hair, while light haired individuals are most liable to skin diseases. With regard to the term melancholic temperament, he meant by it to express something answering to the description given of it by the ancients, and it was generally accompanied with black or dark hair and a dark complexion, hypochondriacs being often found in that class. Sanguine people (who are often red-haired), on the contrary, often go on suffering, even to the point of death, without making any complaint; and it is difficult to make them comprehend that they are in danger. Whether fair-haired people adapt themselves to change of climate better than those who have dark hair, is a question of extreme importance and should be carefully investigated. He must confess he had heard the opinions that had been expressed on the subject with some surprise; for the impression on his mind was that most of the recent African travellers have dark complexions.

A paper contributed by Dr. Charnock, "On Cannibalism in Europe," was, in his absence, read by Mr. C. Carter Blake.

Cannibalism in Europe. By RICHARD STEPHEN CHARNOCK, Ph.Dr., F.S.A., F.R.G.S., F. and Treas. A.S.L.

THE discussion last year at the Anthropological Society of London upon certain remains at Caithness, has opened up the question whether cannibalism has ever been practised in Europe? The subject is, of course,

unpalatable to Europeans, and perhaps few will be inclined to believe in it. When, however, it is taken into account that the inhabitants of Europe were at one time quite as savage as those who have practised, or who still practise this crime, surely the present generation need not blush to admit the fact. It may be thought out of place to refer to fabulous history ; but the question arises, what is, and what is not, fabulous. Until the discovery of gold in California, El Dorado was looked upon as a myth. Again, it was customary to scout as fables all stories of Amazons, or even of an established equality in any nation of women with men ; but the travels of Captain Burton and Dr. Livingstone have proved that in parts of Africa such a position is actually occupied by the female sex at this day.* In the Homeric poems the Cyclops are a gigantic, insolent, and lawless race of shepherds, who lived in the south-western part of Sicily, and devoured human beings.† We learn from Porphyry, that in Chios and Tenedos, the votaries of Bacchus sacrificed to him, *ανθρωπον διασποντες*, tearing a man limb from limb, and eating him, no doubt, as the *ῥμοφαγαια*, or eating raw flesh, was one of the peculiar rites of the Dionysiac mysteries. According to Sextus Empiricus, the first laws that were made were for the prevention of this practice, which Greek writers represent as universal before the time of Orpheus. "Fabulous history", says Dr. Brewster,‡ "is full of accounts of anthropophagi. According to some authors, to eat human flesh was a primitive and universal custom. Thus Entremerus informs us, as the passage has been translated by Ennius (quoted by Lactantius *Divin. Institut.*, vol. c. xiii, p. 59), that Saturn and Ops, and the rest of mankind in their time, were accustomed to feed on human flesh. *Saturnum et Opem, cæterosque tum homines humanum carnem solitos esitare*. The first step towards civilisation was the abolition of this barbarous custom ; and Orpheus is thought to have had the merit of this reformation. What Horace says concerning him cannot well be understood except as relating to this practice :—

"Cædibus, et victu fædu deterrent Orpheus."

By the poets, the Læstrygones, the Lamixæ, the Sirens, and the Cyclops are all celebrated as infamous Anthropophagi. Circe and Scylla come under the same character as individuals. A horrid account is given by Homer of the fate of Ulysses' companions in the Cyclops' den—

"Torn limb from limb, he spreads the horrid feast,
And fierce, devours it like a mountain beast.
He sucks the marrow, and the blood he drains ;
Nor entrails, flesh, nor solid bone remains."

Though these accounts be overcharged and mixed with fable, there can be little doubt that they are founded on the manners of the times ; for we find the same accounts given by grave historians, and authenticated by all the evidence which the nature of the case will admit. Indeed Diogenes, Chrysippus, Zeno, and most of the stoics main-

* Rawlinson's Herodotus.

† Hom. Od., vi, 5, ix, 106, etc., 190, etc., 240, etc., x, 200. ‡ Encyc. Brit.

tained that there was nothing unnatural in the eating of human flesh, and that it was more reasonable to use dead bodies for food, than to give them a prey to the worms and to putrefaction.

A late French writer* says :—"Et d'ailleurs, si l'on considère l'anthropophagie sous le point de vue sérieux et rationnel qui convient à notre époque, il est facile de voir que le crime est dans le meurtre qui précède, et non dans l'acte de manger la chair de son semblable. Cette chair ne présente pas de différence appréciable avec celle des animaux que nous employons pour notre nourriture ; et les personnes qui se sont trouvées dans l'obligation de s'en nourrir, dans de pénibles circonstances, ne lui ont trouvé aucun goût désagréable : les sauvages prétendent même qu'elle est fort bonne. Ils répondront d'ailleurs victorieusement, par leur vigueur et leur santé robust, à ceux qui voudraient faire supposer à cette chair des qualités nuisibles, quand même des exemples plus récents et plus voisins ne seraient pas là pour démontrer le contraire. Si donc, dans les cas où des individus ou des populations se sont trouvés réduits à se nourrir de chair humaine, on a observé une grande mortalité, c'est moins à cette nourriture qu'il faut l'attribuer qu'aux circonstances au milieu desquelles on a été forcé d'y avoir recours."

St. Jerome, after stating that the Sarmatæ, Quadi, and several other nations, eat the flesh of horses and foxes, says :†—"What shall I say of other nations ; when I myself, when young, have seen in Gaul the Attacoti (by others the Scotch), a British nation, who, though they might have fed on swine and other animals in the forest, chose rather to cut off the posteriors of the youths and the breasts of the young women, and considered them as the most delicious food." To which Voltaire adds, "Pelloutier, who sought for everything that might do honour to the Celts, took the pains to contradict Jerome, and to maintain that his credulity had been imposed upon. But Jerome speaks very gravely, and of what he *saw*. We may, with deference, dispute with a father of the church about what he has heard ; but to doubt of what he has *seen* is going very far. After all, the safest way is to doubt of everything, even of what we have seen ourselves." The Attacoti in Britain are said to have inhabited the whole country from Loch Fine, on the west, to the eastward of the River Leven and Loch Lomond, and to have been called in ancient British, *Eithacoeti*, or the men dwelling along the extremity of the wood. My friend, Mr. C. Carter Blake states in a private note that the "most correct edition‡ of the father gives *Atticolas*, instead of *Atticotos*"; but this only fixes the practice to a greater certainty upon the Gaels ; for if the proper form of the word is *Attacoti* or *Eithacoeti*, it would seem to come from the

* Encyc. des Gens du Monde.

† "Quid loquar de cæteris nationibus, quum ipse adolescentulus in Galliâ viderim Atticotos [Al. Scotos], gentem Britannicam, humanis vesci carnibus, et quum per silvas porcorum greges pecudumque reperiant, tamen pastorum nates et feminarum papillas solere abscondere et has solas ciborum delicias arbitrari."—Hieron., ii, 335 ; Migne, *Patrologie, Cursus Completus*, t. xxii, 24.

‡ Edit. Vallarsii, lib. ii, cap. vii, tom. ii, p. 355. See also Buchanan, lib. ii ; *Rerum Scotticarum*, etc., p. 17 ; Amm. Marcell., lib. xxvi, c. iv, and lib. xxvii ; and Hieron. Epist., 69, No. 63.

Welsh *coed*, a wood, whereas *Attacoli* is more probably from the Gaelic *coille*, of the same meaning.

The inhabitants of Iris, i.e. Ireland, were anciently reputed to be eaters of human flesh.* According to some writers, the Galatæ who dwelt in Europe also practised this custom.† Speaking of the Gauls, Diodorus Siculus says :—"The women here are both as tall and courageous as the men. The children for the most part from their birth are grey-headed ; but when they grow up to man's estate, their hair changes in colour like to their parents. Those towards the north, and bordering upon Scythia, are so exceedingly fierce and cruel that (as report goes), they eat men like the Britains that inhabit Iris." Pliny mentions the Essedones as a barbarous people, who eat the flesh of their friends after death, and made drinking-bowls of their skulls. Herodotus,‡ who styles them *Ισσηδόνες*, says :—"When a man's father dies, all the near relations bring sheep to the house, which are sacrificed, and their flesh cut in pieces, while at the same the dead body undergoes the like treatment. The two sorts of flesh are afterwards mixed together, and the whole is served up at a banquet. The head of the dead man is treated differently : it is stripped bare, cleansed, and set in gold. It then becomes an ornament on which they pride themselves, and is brought out year by year at the great festival, which sons keep in honour of their fathers' death, just as the Greeks keep theirs. In other respects, the Issedonians are reputed to be observers of justice ; and it is to be remarked that their women have equal authority with the men. Thus our knowledge extends as far as this nation." The Essedones were a Scythian people, who lived partly in Europe and partly in Asia,§ but there is no proof that the boundary line in anywise affected their habits and customs. Among the Massagetæ, who had a community of wives, when any person grew old, they killed him and ate his flesh ; but if he died of sickness, they buried him, esteeming him unhappy. The Massagetæ were a people of Central Asia ; but were looked upon as a part of the Scythian nation, which also inhabited Europe.||

"In the middle ages, it is true," says a late writer,¶ "these stories of cannibalism were wonderfully enlarged, and people who had not embraced Christianity were pretty generally set down as anthropophagi. When the Lombards invaded Italy at the end of the sixth century, it was reported of them that they ate human flesh ; and a century later the same aspersions were cast on the Slavonian tribes. It became the fashion to bandy the accusation between enemies ; thus, during the Crusades, the Saracens said the Christians ate human flesh, as well as the unclean flesh of swine ; while the Christians on their side maintained that the Saracens ate men, women, and

* See I. Boëm. Mar. Lex., et Rit. Omn. Gent., Genev., 1620 ; Diodorus, Sic. v, chap. ii.

† Ibid. He calls Ireland, Iris ; a word doubtless corrupted from *Ιέρπρις*.

‡ B. iv, c. xxvi.

§ See Mela, ii, 1, 4 ; Plin., H. N., iv, § 26, vii, § 7, and c. xvii, § 19.

¶ Cf. Rennell's Geog. of Herodotus, s. x ; Arrian, iv, 17 ; Plin., H. N., v, 9.

¶ P. Cyc.

children, and were particularly fond of a sucking Christian babe torn fresh from the breast of its mother. The giants and ogres of our nursery tales are only the Saracens of the holy wars seen through the magnifying glasses of tradition and romance. It does not much surprise us that in those rude ages men should try to fix a revolting practice on their sworn foes, but we can hardly understand why the minstrels of the Christians should convert their most approved heroes into cannibals, and praise them for the quantity of infidel flesh they devoured. Yet our Richard I is put in this predicament by the author or authors of the romance of *Richard Cœur de Lion*. According to the poem, the first symptom of the king's recovery from a dangerous sickness at Acre, was a violent longing for pork, and as pork was difficult to procure in a Mohammedan country, his cook dressed him a Turk's head, of which Richard ate with a good appetite, and felt himself quite well in consequence. After some more repasts of the same kind, he is made to say—

‘King Richard shall warrant,
There is no flesh so nourissant
Unto an English man,
Partridge, plover, heron ne swan,
Cow ne ox, sheep ne swine,
As the head of a Sareznye!’ ”

It would doubtless be going too far to assert that in modern times any European nation or tribe has been addicted to cannibalism. Many solitary cases have however occurred in different parts of Europe. According to Reinard,* Tarik (from whom Gibraltar, *Jibāl Tarik*, had its name) killed his prisoners, and served them up as rations to his troops. “This delicacy,” says Mr. Ford, “formed a *rechauffé* in modern Spanish bills of fare: the *entrée* was pleasantly called *un guisado à la Quesada*, the patriotic *nacionales* having killed and eaten part of that rough and tough royalist in 1836.” In Germany, during the reign of Joseph II, gypsies have been known to murder travellers, cut them to pieces, salt and eat them. The history of Milan furnishes an extraordinary instance of anthropophagy. In that city, in the year 1519, a woman was broken on the wheel and burnt for enticing into her house children whom she killed and salted. It seems she had carried on the practice for a considerable period. During the late well meant, and at the same time futile attempt to unite Italians, Greeks, Celts and Germans into what has been absurdly denominated “Italian nation”, numerous instances of cannibalism have been recorded. One of the most revolting cases that has happened in France is that of the brigand, cannibal Ferrage. Blaise Ferrage, surnamed Seyé, was born at the village of Ceseau in the Comminges, where he followed the business of a mason. At the age of twenty-two he retired to the mountains of Aure, where he took up his abode in the hollow of a rock, whence he decoyed the peasants, and having first robbed them, assassinated and devoured them. “Il préférait, disait-on, pour ses repas de cannibale, les femmes, et surtout

* Inv. des Saracins.

† Encyc. Met.

les jeunes filles. Les cadavres des hommes qu'il égorgeait ne pouvaient satisfaire que sa voracité, tandis qu'il pouvait commettre un double crime sur ceux des femmes qui expiraient sous ses coups, et qui, avant de devenir sa pâture, servaient à satisfaire sa luxure. La plus tendre enfance n'obtenait même pas grâce à ses yeux, et le fer prêtait au besoin son secours à ses attentats."

An account of this monster is found recorded in the *Causes Célèbres*.* He was broken on the wheel on the 13th December, 1782. A still more horrible case occurred in Scotland in the time of Elizabeth of England. Sawney Beane, his mistress, and family, lived for twenty-five years in the county of Galloway in a cavern washed by the ocean. In the neighbourhood they waylaid travellers, none of whom were ever afterwards heard of, either living or dead, a circumstance which created great surprise and alarm in the vicinity. The discovery was made in the following manner. On one occasion a man and his wife were attacked whilst passing through a forest. The husband escaped, having first been compelled to witness the murder of his wife. Subsequently the king in person, with a force of four hundred men scoured the country, and, after some difficulty, discovered the lair of the Sawney family. On entering the cavern, legs, arms, thighs, hands, and feet of men, women, and children were found hung up in rows round the walls like dried beef; and a great many limbs lay in pickle. There was also discovered a good deal of money, besides watches, rings, swords, pistols, clothes, linen, etc., thrown together in heaps. Sawney's family, at the time of their capture, besides the lord and master, included his wife, eight sons, six daughters, eighteen grandsons, and fourteen granddaughters, all born in incest. They were all executed in a most barbarous manner and without trial. It was reckoned that at least one thousand men, women, and children had fallen victims to this monster and his family. A full account of the case, with an engraving of the brigand-cannibal's den, will be found in Captain Charles Johnson's History of famous Highwaymen.† In some instances the desire for human flesh appears like other perversions of the appetite, to have been occasioned by disease. Migne‡ says:—"Certains hommes sont saisis tout à coup d'une affreuse manie: ils tuent et dévorent leurs semblables. Plusieurs faits de ce genre ont été recueillis par le professeur Chr. Grüner d'Iéna. Des femmes enceintes éprouvent le même desir. Enfin, cette passion semble quelquefois se perpétuer dans une famille et se transmettre héréditairement, comme une disposition physique ou morale, des pères à leurs enfants." Thus, in Germany, one Goldschmidt, a cowherd, who had committed a murder, and, to prevent discovery, had cut the body in pieces, suddenly felt a craving for human flesh, and, after devouring the body of the murdered man, afterwards killed an infant in order to gratify his unnatural longing. Boethius, in his history of Scotland,§ mentions an instance in Angus, where this disease seized a whole family, consisting of a man, his wife, and children. They had killed and eaten several persons

* 1^{re} S., t. iv, 59, Paris, 1835.

† Dict. D'Anthrop., t. xlv, p. 1041.

† London, fol., 1734.

§ Lib. xviii.

whom they had enticed into their dwelling. They were all sentenced to be burnt alive except one daughter of tender years, but scarcely had the latter reached her twelfth year when she was executed for the same crime.*

Many cases of cannibalism have been caused by sheer famine. On the retreat from Moscow the soldiers are said to have been compelled to eat the bodies of their deceased comrades. Voltaire speaks of one instance in his own province, attested by Julius Cæsar. The latter was besieging Alexia, in the Auxois. The besieged having resolved to defend themselves to the last extremity, and wanting provisions, a great council was assembled, in which one of the chiefs, Critognatus, proposed that the children should be eaten one after another, to sustain the strength of the combatants. His proposal was carried by a majority of voices; and Critognatus, in his harangue, tells them that their ancestors had had recourse to the same kind of sustenance in the war with the Cimbri and Teutones. "One word more on cannibalism," says Voltaire, in a book which has had considerable success among the well-disposed, we find the following words to the same effect: "In Cromwell's time, a woman who kept a tallow-chandler's shop in Dublin, sold excellent candles, made of the fat of Englishmen. After some time, one of her customers complained that the candles were not so good. 'Sir,' said the woman, 'it is because we are short of Englishmen!'"

In 1030 commenced one of the most dreadful famines which has ever desolated France, and continued for three years. Men, so to say, went to the chace after men. They attacked one another, not for robbery, but simply to procure food. During this famine an inhabitant of Macon, who professed to lodge travellers, was accused of having killed and eaten no less than forty-eight persons, whose bones were found in his house. He was burnt alive by order of Othon, Count of Macon.† But what should we say of cannibalism permitted by the law of the land. According to the ancient law of Spain, "a father besieged in his lord's castle, and pressed by hunger, might eat his own son without incurring any reproach sooner than surrender without his lord's mandate". This law is referred to in *Las Siete Partidas*, a code compiled by Alfonso El Sabio, and will be found in the *Quarta Partida*, Tit. xvii, Ley. viii. I give a free translation of it from the original Spanish.

"A father impelled by hunger and poverty, and having no other resource may sell or pledge his sons to obtain food; and the reason is that he has no other means of preventing death. But there is still another reason—A father besieged in a castle which he holds of his lord and pressed by hunger, may eat his own son without incurring any reproach sooner than surrender the castle without his lord's order. And if a father may do this for his lord, *à fortiori* he may do it for himself. And this is another right which a father has over those of his sons which are under his control, and which right the mother does not possess. It must, however, be understood that a father has no right either to pledge or sell his son except as a *dernier ressort*."‡

* Partington, Brit. Cyc.

† See Migne, Encyc., Théol., t. i (Dict. des Sciences Pol. et Soc., 1), Paris, 1855.

‡ The original runs thus :—"Quexado seyendo el padre de grand fambre,

It is reported that during the siege of Calahorra by Afranius, the famine was so terrible the defenders obeyed to the letter this ancient law, preferring to eat their sons and wives rather than surrender. This famine has become proverbial in history under the name of *Hambre Calagurritana*.*

Mr. REDDIE said he was not aware what was the real drift of the paper, for it seemed to relate as much to modern Europe as to the savages of former times. He much questioned whether the people of this country, when in a savage state, did eat human flesh. Setting aside a few extreme cases, it would be found that cannibalism, even among the lowest races of mankind, was not so predominant as some people suppose. The fact was, that human flesh did not agree with them. The Fiji islanders, among whom the practice undoubtedly prevails to some extent, always go to the medicine-man after having eaten human flesh. It is unnatural for any creature to eat the flesh of its own kind; and the lower animals do not do so as a rule, but only in exceptional cases. There were, no doubt, exceptions to the rule in the days of Herodotus, as with us; but the accounts that had been given of androphagi, were mere stories or poetical exaggerations, and it was absurd to rest an anthropological discussion on the illusions of poetical fancy and the tales of old women. The oft-repeated statement of St. Jerome proved nothing. He most probably believed what he narrated, but he might have exaggerated what appeared to him to be the natural characteristics of a savage people. He hoped that Mr. Pritchard, and those who had had experience among people reputed to be addicted to cannibalism, would come forward, and say whether such cases were or were not exceptional.

Mr. PRITCHARD said that, during his residence in Fiji, he had had ample opportunity of observing what was the custom regarding the eating of human flesh, and he could say that they did not do so from liking it; but they ate their enemies out of revenge. He had often heard that they were taken ill afterwards, and it was understood among them that that was the general effect of eating human flesh.

e auiendo tan grand pobreza, que non se pudiesse acorrer dotra cosa; estonce puede vender, o empeñar sus fijos, porque aya de que comprar que coma. E la razon por que puede esto fazer, es esta: por que pues el padre non ha otro consejo, por que pueda estorcer de muerte el, nin el fijo, guisada cosa es, quel pueda vender, e acorrerse del precio: porque non muera el vno, nin el otro: E aun ay otra razon por que el padre podría esto fazer: ca segund el fuero leal de España, seyendo el padre cercado en algun Castillo que touiesse de Señor, si fuesse tan cuytado de fambre que non ouiesse al que comer, puede comer al fijo, sin mala estança, ante que diesse el Castillo sin mandado de su Señor. Onde, si esto puede fazer por el Señor, guisada cosa es, que lo puede fazer por si mismo. E este es otro derecho de poder que ha el padre sobre sus fijos, que son en su poder, el qual no ha la madre. Pero esto se puede fazer en tal razon, que todos entiendan manifestamente que assi es, quel padre non ha otro consejo, por que pueda estorcer de muerte, si non vendiere, a empeñare al fijo."

* Duró tanto tiempo el sitio de esta c., que sus vec., consumidas las provisiones, despues de haberse alimentado algun tiempo con animales inmundos, e hijos y alimentarse con su carne por lo que fué proverbial el hambre Calagurritana.—Madoz, quoting Val. Max., lib. vii, c. vi; Sal. Hist., lib. iii, c. i.

They were also prevented from doing so by dread of being visited by the spirits of those whom they had eaten. There were some terrible stories told of the cannibalism of the Fiji islanders, and he believed they were facts; but the motives attributed to the natives were erroneous. One of the chiefs was said to have had pieces cut out of living men and eaten them, but it was intended as a warning to their enemies, and to terrify them. One of the chiefs admitted that he had often eaten parts of a great many men; but he said he did it, not because he liked it, but to frighten his enemies.

Dr. CAPLIN alluded to instances of cannibalism, when shipwrecked mariners were destitute of food and tossed up who should be killed and eaten. With respect to the taste of human flesh, he believed it was not different from that of beef; and he mentioned a horrid practical joke that had been played on a medical student, whose comrades cut out a piece from a body in the dissecting-room, and had it fried and served up to him as a beef-steak, which he ate, and thought very good.

Dr. BEIGEL observed that there were two questions to be considered; first, was there ever a time when cannibalism was practised in Europe; and secondly, whether there were single instances of it. The first point, he thought, had not been proved; such evidence as had been brought forward that evening having failed to establish it, and was not confirmed by history. With respect to the second question, he thought it was sufficiently proved. He mentioned a case in the course of his own practice in Silesia, of a young man who murdered his mother and ate her body. He had killed her in a quarrel; and when accused of the crime, he admitted it, but contended that she had no right to quarrel with him, and that he was justified in killing and eating her. Dr. Beigel said that he and other medical men examined the man, to ascertain whether he was insane; but his mind, in other respects, seemed to be in a perfectly healthy state, and he was executed. Cases such as that, however, did not prove that cannibalism was ever practised in Europe.

Dr. SEEMANN adverted to the practice of cannibalism as a medical agent. He said that mummies were extensively used as medicine until it became generally known that in most instances Europeans were using bituminised portions of their own countrymen instead of the contemporaries of Rameses the Great and other early Egyptian monarchs. There had been a regular trade in them as medicines, and great virtues were ascribed to mummy-flesh as a cure for several diseases. Cannibalism in another form was practised for medicinal purposes in Denmark and the north of Germany, where it was the custom to drink human blood for the cure of epilepsy. When criminals were executed, the blood was caught in a tumbler and drank. He had seen it done twenty years ago, and believed the practice was continued to the present day.

Mr. MACKENZIE observed, with reference to the use of human blood as a curative agent, that it might be attributed to the fact that in ancient times the practice was connected with the belief in the immortality of the soul. It was conceived that by transferring the

blood of those who were dying into living bodies, the latter obtained their lives. In the middle ages, persons sold their souls under certain bonds, and made their immortality an article of commerce.

The PRESIDENT brought the discussion to a close, by announcing that the next meeting would be the last, before the anniversary, at which new Fellows would be elected.

The meeting then adjourned.

DECEMBER 19TH, 1865.

JAMES HUNT, ESQ., PH.D., F.S.A., F.R.S.L., PRESIDENT, IN THE CHAIR.

THE minutes of the last meeting were read and confirmed.

The names of the following new members were announced :—John Bennett, Esq., F.R.A.S., 74, Cheapside, E.C.; the Rev. Maurice Philip Clifford, D.D., 47, Great Ormond Street, W.C.; Samuel Haraden, Esq., 32, St. John's Wood Park; W. H. Sherwood, Esq., M.R.C.S., Colonial Hospital, Bathurst, Gambia; John Underwood, Esq., M.D., George Street, Hastings.

The following presents were announced, and thanks were voted for the same :—On the motions of the human feet; on the loss of muscular power in the feet; the foot and its covering, by James Dowie, Esq., F.A.S.L. (the author). Malay wooden sandal, Cape Town; Damara sandal, eland skin sole and koodoo skin thongs; Bechuana sandal from Lake Ngami, sole of brindled gnou and thongs of koodoo; Cheeka or loin cloth, goat skin from Lake Ngami; Piece of giraffe skin as used by hunters for soles for velschoen; Bushmen's sticks for procuring fire by friction; Cap of palm leaf, Lower Zambezi (T. Baines, Esq.)

The names of the following gentlemen nominated as Auditors were announced :—George North, Esq.; F. L. Cotton, Esq.

The following papers were then read :—

On Two Australian Skulls. By H. G. ATKINSON, ESQ., F.G.S., F.A.S.L.

Extract from a letter received by H. G. Atkinson, Esq., F.G.S., F.A.S.L.

“They are the skulls of natives of New South Wales, dug up on the estate of my brother-in-law, Captain Ogilvie, on the Hunter, and brought home and given to my father by Mr. Cunningham, the author of a work on that country. I remember his pointing out some indentations in them, and explaining that almost all the same skulls found of this kind had such on them, arising from their mode of